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Annual report of the
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THIRTY-FIFTH

ANNUAL REPORT

OF THE

AMERICAN MADURA MISSION.

1869.

Madras:
CALEB FOSTER,
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1870.

REPORT.

The year 1869 has been an unusual one in the experience of the Madura Mission. In March, Mr. and Mrs. White, after a residence of twelve years in the country, embarked with their children for England, on their way to the United States. Two daughters of Mr. Chandler went in the same ship. Mr. and Mrs. White were both suffering in health somewhat, but we hope that a temporary change of climate will restore them.

In March too, we were permitted to welcome Dr. and Mrs. Palmer, a reinforcement greatly needed. They were accompanied by Miss C. Hartley, who came with the design of engaging in the important work of female education.

In April, Mr. and Mrs. Burnell left the Mission for a visit to their native land, after having laboured in Ceylon and Madura, uninterruptedly, for twenty years. Though not suffering from actual disease, they much needed rest and a change of climate. The last of their children had been sent to America four years before. It is our hope, and expectation, that they may early return to their work.

In July, Mr. Hazen, having been in the Mission only a year and a half, was obliged to leave it, on account of the illness of Mrs. Hazen. He has thus been called to relinquish, at least for a season, the work which, from boy-hood, had been the object of his aspirations, and in which, by his short residence among the people here, he had become deeply interested. He has our warm sympathy, and is followed by our prayers that he may be permitted to return at an early day, and engage again in the work he has reluctantly left.

In September, the infant son of Dr. and Mrs. Palmer, was smitten with disease, and soon taken to the arms of Him who said "of such is the kingdom of Heaven."

In October, Miss Smith was attacked with fever, soon after the recovery of a pupil who had barely escaped death from the same disease. Her illness, apparently not severe

at first, increased in violence, until, early in November, all hopes of her recovery were taken away. But though the fear of death had given place to a "desire to depart and be with Christ," yet the Lord, seeing as we believe that for her "to abide in the flesh" was "more needful" for the interests of His church, rebuked her disease; and now at the close of the year she is able to visit the sanitarium, from which it is hoped she may return ere long, with strength to resume her work. We desire to praise God for His mercy shown us in this case, and also to extend thanks to the friends, not connected with the Mission, who gave us their sympathy and their aid.

We would here also present to the numerous friends both in this country and America, who have given us pecuniary assistance in our work, our grateful acknowledgements.

And before proceeding further, we wish to speak briefly of our relations to Missionaries of other Societies.

It cannot be expected that a country so extensive and populous as India, or even that part of India occupied by people speaking the Tamil language, is to be evangelized by the Missionaries of a single Society, or from one country. It were mere arrogance, for the Missionaries of any one Society to claim the exclusive right to labor here. Why should this right be denied to others, and the light of God's Word be withheld from the generations that must die in darkness, if none but the agents of a single Society may take part in the work of their evangelization?

There is room enough for the Missionaries of all the Societies represented here, and would be, if the number of Missionaries were much increased. So extensive is the field, that there need be no clashing—no interference of one with the labors of another. But all should act wisely, and exercise charity toward their brethren of other denominations. We believe that wherever possible, Missionaries of different Societies should have distinct fields of labour, and that in all cases, they should scrupulously avoid interference with each other's work.

It is unnecessary, and even impossible, for natives, just emerging from heathenism, to understand the distinctions existing between evangelical Christians of different sects in Europe and America. Consequently it is impossible for Missionaries of different denominations to occupy common terri-

tory, operating upon the same people, without danger of the greatest evils.

Members of this Mission and English Missionaries of three different Societies, being mutually agreed in the observance of territorial boundaries, have occupied adjacent fields for thirty years; and we are happy to acknowledge that they have never given us cause for complaint. Our relations with them have ever been friendly. Between their work and ours, there has been no clashing. Their influence has been a great help to us, and we hope ours has not hindered them. ~~The~~ wish to stand in a similar relation to all evangelical Missionaries in our neighbourhood. We are not here for the purpose of establishing and building up a particular church or denomination, but for leading the people to faith in Jesus Christ—gathering them into *His* Church, and preparing them for His service here and hereafter. We desire the same success for others having a like object in view, ~~As~~ for ourselves, ~~We~~ would sacredly avoid anything which could hinder work carried on by them in their own appropriate fields. On the contrary, we would gladly help them. But, while ready to accord to others the same rights claimed for ourselves, we maintain that we, and not Missionaries in other districts, are responsible for meeting the spiritual wants of the people in our immediate vicinity, especially, of people gathered by ourselves into Congregations and Churches. And, against the practice from which we in common with some others have suffered—a practice we rejoice to believe confined to the Missionaries of a single Society—of entering the fields of others, and, contrary to their known wishes, receiving disorderly or disaffected members of Congregations or Churches gathered by them, we *protest, as opposed to Christian charity, obstructing the work of the Lord, and deserving the censure of every one desiring the progress of that work.*

The following reports of the different stations of the Mission, with the appended tables of statistics, give a view of the work done during the year, and to some extent, of its results. We have not been granted the privilege of seeing the people turning to the Lord in such numbers and with such earnestness of purpose as we have greatly desired. But we are thankful for evidence that we and our Native Assistants have not labored in vain. The number in our Congregations has increased from 6,665, reported last year, to 7000. Seventy-nine have been added to our Churches by profession, and, making allowance for those who have

died, those under discipline, and those who have left the district, the number in good standing is greater by 50, than at the commencement of the year.

An Ecclesiastical body, called the Madura Church Union, composed of native pastors and delegates, has been formed during the year, and has already installed two pastors over Churches. But the most striking proof of progress is found in the increased amount of money given by the natives towards the support of Pastors, Catechists, and Teachers, for the purchase of books and for other objects. The amount of contributions this year is Rupees 2,926, exceeding the amount contributed last year by more than Rupees 1,000. This sum does not include Rupees 726-7-1 given as School-fees, nor Rupees 289-8-4 paid for books. The progress in this important particular—more important for its influence upon the people, than for the amount of money saved to the Mission—is more apparent when compared with the amount given by natives ten years ago. In 1859, the amount of contributions was Rupees 665-13-1. This year it is more than four times that sum. Then, nothing, was given for books, toward the pay of school-teachers, or for the support of children in Boarding schools. This year, Rupees 936-11-4, have been paid for these objects. In 1859, the income of the Native Evangelical Society was Rupees 125-1-3. The past year it has been Rupees 954-12-4.

At that time the Widows' Aid Society did not exist. The income of this Society for the last year has been Rupees 899-11-6, but a small part of which is included in either of the sums mentioned above. The number of its members is 125, and the whole amount of its funds Rupees 4,477-11-1.

We see abundant reason to "thank God and take courage." We trust our friends and supporters will sympathize with us in this respect.

We now present the reports of the different stations, prepared in each case, by the Missionary occupying, or in charge of the station reported.

T BATALAGUNDU.

G. T. WASHBURN, *Missionary*.

MRS. WASHBURN.

Eight Catechists, two Teachers of station School, four Schoolmasters, and two Schoolmistresses.

The following report is by Mr. Washburn :—

ITINERACY.

Evangelistic labour, requiring the use of tents, has been carried on by myself and Native assistants throughout the Station district, for the last 6 years. But the past year has introduced us to a new era in the work, inasmuch as we have this year, for the first time, had tents entirely at our own disposal. They are in part a gift, and the more valued on that account. During the 11 months we have had them, they have been in the field 65 days. We have made 18 encampments in 13 different villages, aiming however to repeat our encampments in the same circle of labor several times, to see if we could not stimulate into fruitage, the little interest that appeared to be springing up in some places. From one village we were fairly driven out by a violent Mahomedan, not, I am sure, for want of courteous and polite behavior on our part : but this is the only instance of threatened violence in the hundreds of services we held with the people.

Opposition we occasionally met. But a little more of the spice of downright, hearty opposition, would usually be an acceptable flavouring to the vapid assent which one so frequently meets with.

Our night meetings continue to be the most interesting, as well as the most numerous attended. At some of the meetings, one who did not know how broad a gulf, in India, separates between assenting to a truth and acting up to that assent, might think that in that village, the kingdom of God would speedily come. But the morning sun dissipates the last night's serious thoughts as easily as it does the darkness. To us, the matter was one of life and death ; to them it was like the last night's play to the theatre goer.

But this itinerant work, when one penetrates deeply into the villages, brings him in contact with out of the way incidents and characters.

An old woman said to me as we went into the street one night, " These godless wretches now worship their deities only once every year or two : and you take all this trouble to come and tell them they must not worship them at all. Little need of such work as yours to be sure." Here you find an absconded Christian, who years ago came from another district and buried himself so effectually in the heathenism of the region, that he is just discovered. There, is another

man, who for a dozen years, has been hearing and reading of Christianity, and is persuaded in his mind of his duty, but has not nerve and back-bone enough to stand up and face the opposition of his family and village for Christ's sake. Here you find an old woman, who has somehow heard of the world's Great Comforter and has found that in Him which draws her irresistibly towards Him; and here you find a young man, with strong religious susceptibilities, who like Matthew, is ready at once to give up all and follow Christ. Such are some of the instances which interest the Missionary in prosecuting this kind of labor. I may also in this connection speak of *Book Distribution*, though this is really no more a part of the Itineracy, than of the every day work of the Catechists.

No Bibles or Testaments have been sold to the heathen. Scripture portions, sold at a very cheap rate, are much more in demand. One hundred and fourteen have been sold. In one instance, a heathen school Master bought on a market day, enough to supply one of his classes, and set his boys to studying them. It was with much surprise, on visiting that village one day from the tent, that we found the children learning a Bible lesson. I speak of this because it is a rare instance of appreciation of the excellence of the Bible. It was because the man had been convinced of the wholesome moral tendency of this blessed Book, that he put it into the hands of his pupils. We have now with us one of the most interesting cases of Bible study which I have ever seen in the country. The man has known the true way for many years, but the conversion of one of his heathen friends has awakened him anew to his duty, and his Bible or hymn book is scarcely for an hour out of his hands from day to day.

Another man in the town is also reading the New Testament. About 800 leaflets or tracts have been sold or given away, and I am glad to say that a few of the tracts are really popular, tested by the criterion of their sales. Elementary Educational works are much more valued, and in my opinion equally useful. We have sold 886 of the C. V. E. Society's books, most of which have a decidedly Christian stamp. A Colporteur of the Madras Auxiliary Bible Society, working the past year as in years previous, under my directions, has sold about 700 Scripture portions and some few Bibles and Testaments. These sales of Scriptures, year after year, have no doubt limited our sales. While the Catechists have been engaged in work away from home, we have taken the oppor-

tunity to bring their wives to the station in order that they might come under some improving, stimulating Christian influence. The majority of them have already received a tolerable education : but they need to have the duties and privileges of their station set before their mind in a more distinct manner, by precept and example, than they would ever be in their own villages. We have made a small beginning this year, and I hope that next year we shall have better means for sheltering them while here, and that thus we may do more for all we are able to bring together at the station centre.

CONGREGATIONS.

Though the figures in the statistical tables only show a moderate increase in the congregations, they by no means indicate the changes which have transpired in them. Some who appeared to be heartily with us, upon the death of friends, were again overcome with old fears and superstition, and under the pressure of a whole village, and the manipulation of the sorcerers, went back to heathenism. In another village, those who stood with us have been ostracised, not only by their neighbours, but the entire village, and cast out as vagabonds, still they do not yield. We have also been gladdened by the accession of about 20 persons, who came to us mainly through the personal efforts of a member of the family who joined us last year.

He appeared, from the first, to have come to the truth from a love of it, began at once to learn to read, moved his family to be near the Catechist, and not content to be alone, he followed up the members of his class, till two houses in it were won over to his side. They wish for a place to hold meetings and a school in ; but I have given them to understand that if a house is built, they must build it, and that it must belong to them, not to us. If necessary, we can make them some grant.

The Church building in Silukuvárpatti has been at a stand still for want of timber. That difficulty is now overcome, and there is no hindrance to its being finished at once, but the natural inertia of all things about us.

The contributions for the year are in advance of those for last year, and the people are making progress in comprehending their duty to support their own preachers, worship, and schools. We have heard of close-handed, covetous Christians in Christian lands, even in these days, when many run to and

fro and knowledge is increased. Let us be patient with those who have been instructed in the Gospel less years, I was about to say, than we of Christian countries have enjoyed it centuries. Love to Christ in our churches, under good instruction, will surely bear its fruit.

With the above exception, I think the growth of our people in knowledge and public spirit, and their consolidation into independent communities, has not gone forward as rapidly this year as in some previous years. I am constrained to think that our tent work has distracted our attention from the work nearer at hand. At any rate, Catechists in charge of congregations have frequently been absent from them for a week at a time.

The average of the whole being two months absence to each. But the Itineracy has engrossed much more than one sixth of our attention and energy. I should despair if I believed that they and I had reached the maximum of labour, which we could render to Christ during a year. But it remains yet to be seen how we can most effectually use our forces employed, as they must be a portion of the time in local work and at other times in itinerant labors.

SCHOOLS.

The village schools call for little in the matter of report. They are a great improvement on the indigenous village schools, whose place they take. The children are usually too small in country villages, to hope to make the schools of much use. The heathen are generally satisfied if their boys, along with the most meager ability to read, commit to memory a few arithmetical tables, such as those of weights and measures, tables of multiplication, including the multiplication of a few fractions, and a rough table for finding the area of land, a few ornamental acquisitions, consisting of memoriter lessons of poetry which neither the child nor the parent understands, and a string of the names of their favorite god. This completes the boys education. No more is desired ; no more can they afford. We aim to make the scholars in our schools intelligent readers, and along with Christian instruction, to give them a useful knowledge of Arithmetic and Geography.

The larger boys usually attain these acquirements, but the great majority do not approach this.

With all our efforts we have constantly to regret that so little value is attached by a Christian people, to what, next to religion and health, is one of God's chief blessings. I have begun to charge a small fee in the schools, and I have no doubt it will improve them. Another experimental step, just taken in our school, is to pay the teacher according to results of examination, and in this instance, I have found it quite satisfactory.

STATION SCHOOL.

An agency from which Mrs. Washburn and myself have experienced great satisfaction this year has been our Station School. It has gone up from 8 children, the number three years ago, to the present number 44. These are enough to secure good sized classes, and all the advantages of numbers. They are as many as can assemble in one school without weakening the personal relationship which each scholar ought to feel to the Missionary in order to secure the best results from the school. Seven of the pupils are girls, 18 in all from the beginning. We would gladly have had more, had it been possible to secure their attendance. Besides these, we have a class of seven young men, two of whom are married, and their wives are studying with Mrs. Washburn. I proposed with much hesitation, a year ago, to open such a class. The Lord, provided the first member in a young man whom we found in one of our preaching excursions, waiting to renounce heathenism, yet alone in his village, and in need of such a school to shelter him against temptation and violence, and impart instruction very much needed. Then followed several others from the Kambam Station, all of whom except two, became discontented on account of the social arrangements of the school, and went away. One of the two who remained, twice walked nearly 40 miles to his house to attend to his sick family and back again, during the first term. The next term he brought his wife and child, and they have been happy and well employed here. The other young man was from a highly respectable position in the heathen community, of keen perception, and quick common sense.

He had been touched by an unseen influence and came to see and learn. Caste-feelings gradually melted away; and while two of his companions ran away from the school on this account, he remained firm.

The truth dawned more and more upon him, he received it, and rejoiced in it, and is earnest that his friends should accept the Saviour, whom he has found.

We received him last week into the Church. He has given up all for Christ in a sense in which I have seen few in America or India do this.

I might mention other instances which have excited, deep interest, but this must suffice.

The state of religious feeling in the school is very hopeful. Five of the boys have been received to the Church this year.

In their frequent intercourse with me they have revealed a religious experience such as I have been greatly desiring to see among our Indian converts. I hope that by the use of the precious opportunities they have while here, they will be led into a higher range of Christian life than generally prevails, and may be one means of raising our Churches to a higher level. Several of the scholars are in the habit of meeting me once or twice a week for conversation on topics of personal religion, and I cannot but hope that some of them have truly consecrated themselves to God.

The school has made very good progress in the studies pursued. The teachers have been unwearied in their attention to the school, and they have their reward.

DINDIGUL.

EDWARD CHESTER, *Missionary*.

MRS. CHESTER.

Twelve Catechists, five Bible Readers, one teacher of Station School, twenty School-masters and six School-mistresses.

Mr. Chester reports as follows:—

Taking the town Dindigul as a centre, the Dindigul Station extends 34 miles on the North to the Coimbatore district; 10 miles on the South, to the Battalagundu station, 17 miles on the West to the Pulney station and 18 miles on East to the Mèlur station. It contains 1540 square miles, over a thousand villages and hamlets, and a population of nearly 200,000.

For this large field, one Missionary only can be spared, and at present there are but 17 Native Assistants exclusive of teachers who are stationary in 14 different villages.

In 32 of the thousand villages or hamlets, there are Christians residing, one family or more in each. Some of these were formerly heathen, but several of the congregations are made up entirely of persons formerly Romanists. Pastor A. Savarimutthu, who has for a number of years been the only Native Pastor in this Station, has just accepted a call from the Church at Kodikanal and been installed over it.

The Dindigul Church has already given a call to S. Mathuranayagam, Medical Catechist, promising to pay the whole of his salary, and it is my hope that he will soon be ordained and installed Pastor of that Church.

CONGREGATIONS AND CHURCHES.

There are fifteen Congregations connected with this station, eleven of which are large enough to require a resident Catechist.

At the monthly meetings of Catechists, a lesson in the Old Testament and one in the New are assigned for the following month, which with the creed and Ten Commandments are taught in each Congregation. One duty in my visits to the Congregations, is to catechize the members, old and young, upon these lessons.

There are in these Congregations, 619 members including children, 146 of whom are communicants.

Their contributions for various purposes this year amount to Rupees 439-8-7, an increase of Rupees 108-7-8 over the contributions of 1868.

The members of the Dindigul Church have, I think, pretty generally acted up to their promise to give a tenth of their income to the Lord. While the other Congregations have on the whole come short in the matter of tithes, I think they have given more this year than any previous one. It is to be said in their behalf, that the subject of giving tithes was thoroughly brought before them only at the close of 1868. I have been trying very hard to secure a more regular and constant attendance at the Sabbath services, in all the village Congregations, making non-attendance the occasion of somewhat severe discipline. The result is thus far favorable.

After the September meeting, I gave to the Catechists and Teachers, McChesny's plan and calender for reading the Bible through in a year, urging them more earnestly than ever before, and through them the members of the Congregations able to read, to the faithful systematic reading of the Bible.

Though much time has not yet passed, I have been pleased to see that the Catechists and village Church members have begun to read the Bible with new zeal and interest. The custom commenced after my visit to Tinnevely in the early part of the year of having evening prayers in the Dindigul Church for the benefit of the native Christians living near, and the children of the Station School, still continues, and there is no diminution of attendance.

After singing and prayer, there is an exposition of a few verses of the Scriptures, from the portion for that day, the whole service occupying but half an hour. The meeting in the Church at sun rise, still continues, and is not without its influence.

In one village congregation, we have for years had so much opposition from the Romanists of the village, that it has been difficult for the Catechist to remain there. The school has been very small and composed, principally, of heathen not living in the village. This opposition has now entirely ceased, and we have a school of over 35 scholars, two-thirds of whom are from the village itself.

The village people are soon to build a school-house for us. We have reason to believe also that the congregation will soon be considerably increased.

VILLAGE SCHOOLS.

Five new schools have been opened this year, two of which I still consider experimental. Including those in the town of Dindigul, there are 17 schools, with a total attendance of 593 of both sexes. This is an increase of 196 this year. In three instances, the heathen or Romanists of a village in which there is a Mission school, erected at their own expense, the building for our school, and in two other villages, a promise, in which I put entire confidence, has been made to build a new school-house.

The village schools have improved in general efficiency this year, and will, I hope, continue to improve, as the teachers

become better qualified, not only by experience, but by the opportunity they have for two or more days each month at Dindigul, for instruction in advanced studies, and the method of teaching. There are always a number of listeners from among the village people, when I examine the schools, and I presume it is the same when the Catechists hold their regular examinations; so that in this way alone, no little Bible truth is taught to the people in the course of a year.

It is a rule in all the village schools, for the boys to commit a certain number of Scripture verses each month, as well as portions of a simple Catechism, to be recited when I visit the schools.

But it is not in the school-house alone that these verses are heard. I have heard Scripture verses and parts of hymns thus learned, repeated miles away from any school-house. And the ground in which this seed is sown is not always stony, although "some seed falls by the way side and among thorns."

SCHOOLS IN DINDIGUL.

The number of scholars in the station school is three more than last year. The total number is still small, not because there are no more lads in the villages who wish to join the school, or might, as I think, profitably be placed in it, but because I have no more funds at my disposal to pay for their support. This year, the boys have daily received an additional hour's instruction in Bible lessons, being required to attend the day school an hour each afternoon. I continue to spend nearly two hours each Sunday, with the boys in the station school, on lessons from the Bible and Catechism. In Mrs. Chester's Hindu girls' Mission school, the attendance has been very regular and has increased to 57. The new school-house in the Brahmin street has been finished, and occupied some months, but as yet no Brahmin girls attend regularly. Nine in all have come from time to time. For a month or two, Mrs. Chester has found it more convenient for all the girls to come together in the new school-house, but on Sabbath mornings, she continues her Bible class in the other school-house, and a number of the mothers and friends of the school girls attend. She is now taking as a subject of instruction, the stories of the Old Testament.

The English school has maintained its former standard through the year. The average attendance has increased to

122. One young man who has been studying in the school goes up this year for the Matriculation Examination. All the members of the first class have been pursuing the lessons required for this grade of examination through the year. The lessons of the second class are those required for the fourth grade of teachers in the department of Public Instruction. The school is daily opened and closed with prayer.

The Bible is taught for an hour each day in all the classes, and the boys daily commit to memory one or two Scripture verses as a part of their lesson. It is so arranged that four of the teachers, who are not Christians, can study the Bible one hour with the first class. Once a week, the young men spend this hour in writing compositions upon some Scripture topic; and it affords me as much pleasure to examine these as to teach the Bible lesson. When in Dindigul, on week days, I consider it a privilege to give an hour to the Bible lesson, and always have the first class and teachers for an hour or more on Sundays. A number of these still regularly attend the English services Sabbath evenings, and repeat at other times what they have there heard.

As a proof of their interest in the Dindigul Church and the new Pastor, they have subscribed a rupee and nine annas a month towards his salary.

All the reading books, English, Tamil and Telugu, used in the school, are those published by C. V. E. Society, which, in addition to a variety of useful secular matter, contain many excellent selections on religious subjects. The majority of the boys attend the Tamil service in our Church on Sunday morning, and the Sunday school in the afternoons.

After laboring ten years in India, with my eyes and ears open to see and hear all I can of Mission work, and having taken myself a personal part in almost every mode of this work, I feel inclined to give, very briefly, my own firm conviction of the advantage, in a Mission point of view, of high class English Mission schools. We may here, in India, preach the Gospel in our Congregations, and teach our native Christians faithfully; we may, on the Itineracy, visit every heathen village, and tell thousands in the simplest language and most earnest manner the message of salvation, and yet come far short of the great command "Preach the Gospel to every creature." The members of our Congregations are thus far mostly of the poor and lower classes. Our audiences

on the Itineracy to a large degree, made up of what might be called the middle class, many of the hearers not knowing how to read, and very ignorant and superstitious, there is still a large class not reached by mere street or village preaching. And this class you reach better in such a high school as the one we have in Dindigul.

There are about 40 Brahmins in the school, and, with hardly an exception, the scholars are from the most respectable Hindu or Mahomedan families.

The boys of, at least, five classes in the school, are old and intelligent enough to understand the simple truths of the Bible. Six days, every week, for eleven months in the year, the Gospel is taught to this audience numbering about 80, and, at a cost comparatively trifling. I have faith in every part of the work we are attempting in our station, and while I would not press one to the exclusion of another, neither would I omit one from mere want of faith in its efficacy. The work is a chain, every link of which is needed, to elevate this great heathen nation from the deep pit of superstition and idolatry, in which it has been sunk, for ages, to the light and liberty of the glorious Gospel. /

MEDICAL WORK.

This work has been carried on much as formerly, and with little change in the number of patients treated, or of those to whom the Gospel has been preached. The Dispensary has been opened every day, but the special Dispensary days, when I am, as a rule, always present, are Wednesdays and Saturdays. Of these, there have been 93 days. There have been this year 10,803 patients, of which number, 4,577 were new cases, or those coming for the first time. This is 21,730 new cases since the Dispensary was established. Of the new cases, 2,072 were medical, 2,155 surgical, and 214 both medical and surgical.

There is a Vaccinator for the town of Dindigul employed by the Municipal Commissioners. The 135 children who have been vaccinated at the Dispensary have come in from the villages. As a rule, there has always been suitable lymph ready on every day of my attendance at the Dispensary, and parents have been urged to have their children vaccinated. I can only account, for a slight decrease in the number of new cases this year, by the fact that the unusual amount of rainy weather, since July, has kept many of those living

in the villages from attending. More than half the patients have always come from the villages, and these varying in distance from three to twenty miles from Dindigul. Some have come from much greater distances. Patients have come this year from 351 different villages. I have this year been called to visit the sick at their houses more frequently than in any previous year; I have been urged to attend Brahmin women, as well as men and children, and have thus often had, in the houses of the most respectable among those of the highest caste, an opportunity to converse with the whole family. In some cases, I have found it most pleasant to talk with those who I knew, seldom had the opportunity to listen to any stranger, especially upon such a subject as the religion of the Bible. One wealthy Mahomedan, at whose house I have been called to visit, and whose right hand I have reason to believe was saved, by his dismissing native doctors and faithfully following our prescriptions, has presented Rupees 100 to the Dispensary. Another native patient has given Rupees 50 as a thank-offering to the Dispensary. And more has been received in the Dispensary charity box than in any previous year. I make no charge for medicine or surgical operations, but leave it to each one to give what he pleases. On each day of my attendance at the Dispensary, however, I urge those who have the means to give in charity for the purchase of medicine. I could fill many pages with incidents connected with the work in the Dispensary and give the particulars of many interesting surgical operations, but these might seem more in place in a Medical than in a Mission report.

The Medical work helps my general station work in numberless ways, and I am constantly having new reasons for valuing it as a vital part of my Missionary work.

ITINERACY.

On account of the unusual amount of rainy weather this year, we have been able to do less on the Itineracy than in any year since we have had tents. In August, October and November, rains were so frequent in the Dindigul District that I did not do a day's work of this kind in either of these months. I regret this very much as I greatly value this mode of labour, and think it does no little good to the Catechists themselves.

We have purposed visiting the most distant villages in the Station this year, and some not previously visited. But in

this, as well as in the amount of work done, we have been disappointed.

Fewer tracts and Scripture portions have been sold this year ; because the people, able to read in the villages visited, had already supplied themselves with many of our books.

The Itineracy is a most important part of our work. By it, the Gospel is carried to the villages, and the very houses of the people. Many thus hear of Jesus, who, would otherwise die without even hearing his name. We meet many who have never been, even as far from their villages as Dindigul.

AID RECEIVED.

For some years, the expense of my medical work was a source of great anxiety to me, and annually consumed more than I could possibly save of my own money. But, through the kind influence of LORD NAPIER, Dr. Mackenzie, Inspector General, Indian Medical Department, J. R. Arbuthnot, Esq., M. C. S., Acting Collector of Madura, and a few other friends, Government has for two years made me a grant of medicine and instruments. And since the month of March of the present year, a further grant of 50 Rupees a month has been made to meet the expense of assistants in the Dispensary. This has been a great help to me. There has been another cause for special thanksgiving in connection with my medical work. Stimulated by the efforts of H. W. Bliss, Esq., M. C. S., Acting Sub-Collector of Dindigul, and encouraged by two or three native Government officials, the residents of Dindigul, principally natives, have raised and paid to me Rupees 35 each month since May, promising to make it a regular donation. This, for the natives of this district, is something new, and, to me very encouraging and full of promise for the future. I feel under renewed obligations to the many kind friends among the Civilians of this and other districts, who continue to help forward my work by their generous subscriptions. Without the aid I have thus received, from Government and individuals; I could not possibly have gone on with my work.

And to Almighty God, I desire to express most hearty thanks for the assistance he has given me in all my work, and for the health he has granted to Mrs. C. and myself through the whole of the year.

KAMBAM.

J. T. NOYES, *Missionary*.

Mrs. NPYES.

E. Seymore and A. Savarimutthu, Native Pastors. Twenty-one Catechists, three Bible readers, thirteen Schoolmasters and eight Schoolmistresses.

Periakulam (in charge of Mr. Noyes,) six Catechists, one Bible reader, five Schoolmasters and one Schoolmistress.

Mr. Noyes gives the following report of these stations :—

The Kambam and Periakulam stations occupy the whole of that portion of the Madura district included in the Periakulam Tálúk, and familiarly called the Kambam valley. It is bounded on the North by the Pulney Hills, on the East by the Varushanadu and Andipatti Hills, and on the South and West by the Travancore Hills. The villages of the Upper Pulneys are also included in the Kambam Station. The field thus described contains about 1,250 square miles. The work connected with these stations, is not confined to any one portion of this district but extends to the whole. The Congregations and Schools begin in the extreme southern part, and are scattered along in villages of the rich valley at the foot of the hills on the East and West as far North as Periakulam. At Kodikànal, there is a school and a native Church, and a school at Vilpatti, three or four miles from K. To visit the Congregations and schools, and to preach in heathen villages, I have gone over this field, eight or ten times during the year, which alone, considering the necessary mode of travel, has required some Physical strength, to say the least. Add to this the oversight of forty native helpers, and a score of Congregations and schools, preaching in Churches, and by the way-side, the secular work of two stations and of the Mission Sanitarium, and it can easily be seen that my time has been fully occupied. My labours have certainly been numerous, and, I trust, they have not been “in vain in the Lord.” By the blessing of God, I am able to look back upon the year with thankfulness and some degree of satisfaction. The Congregations are in a healthy and prosperous condition. The educational interests of the station were never more hopeful and encouraging. And this department of the work has not been without precious fruits.

In the matter of tithe giving, the people have not disappointed me. All the native agents of the two stations have come cheerfully into the plan, and have been faithful in rendering to me their accounts. The helpers' tithes alone, amount to 320 Rupees. In nine different Congregations tithes of grain have been given, amounting to about 40 bushels. One Congregation has volunteered to assume a portion of their Catechists salary, and another has paid nearly the whole of teacher's wages. One Church assumes a quarter, and another one-half the Pastor's support. One Pastor has been wholly supported during the year by the contributions of the people. One hundred and fifty Rupees have been contributed by the two stations, to the Native Evangelical Society; 50 Rupees towards the Catechist's wages, and between 50 and 60 Rupees for the building of a Christian Choultry in Madura, besides a considerable sum for church-building and other local purposes.

It has been a matter of great satisfaction to me, that my native helpers have carefully written in their account-books the account of what they have given in charity, entering each item under its specific date. Some had overrun their tithes at the end of the year; while the majority had a small balance in hand to pay into the charity fund. They have, without doubt, had their full reward in the satisfaction it has given them. I have been greatly interested in hearing them read the items of their accounts; an anna to a beggar, two annas at a sacramental collection, a rupee or two to buy a cloth for a poor church-member, two rupees towards building a Church, one or two rupees for a Christian choultry in Madura, and two annas a month to the Native Evangelical Society. Subscription papers are always welcome where there is such a system, for there is a storehouse in the tithes set aside, a ready fund to draw upon.

A few facts of interest remain, which I can only allude to, without giving particulars.

First, the resuscitation of the Congregation at Sévaram which, a few years ago, was broken up and scattered by the persistent persecution of the Zemindar.

Second, the return of several disaffected members of the Kambam Congregation who had joined the Lutherans, and the healing of a long standing and painful division in that Congregation.

Third, the completion and dedication of three village Churches, and

Fourth, the installation of a Native Pastor at Kómbai and another at Kodikáanal, both by the newly formed "Madura Church Union," which promises to be a great blessing to our native Churches. The exercises were most appropriately conducted by the Native Pastors, and were of an interesting character.

Our work has met with unusual favour, among the high caste heathen. It is easy to preach to them almost anywhere. I have more than once been invited to preach in their streets.

A Bramin in Sinnamanúr has offered to pay four Rupees a month, or half the wages of a female teacher, to teach a school of Bramin and other high caste girls, and also to furnish a schoolroom. I have been urged by some Bramins to assume the management of a large English school, entirely self-supporting, with the liberty to introduce the Bible and Christian instruction.

Four young men from high caste heathen families, from the Kambam Station, are studying in the Station school at Battalgundu; and one of them gives evidence of being a true Christian. Another high caste man has applied to me to be received to the school, with the expressed wish of becoming a Christian, though, by doing so, he would be cut off by his relatives.

The work never seemed to me more inviting than at present; and it is with no feeling of pleasure that I contemplate the prospect of leaving it, even as early as the close of another year.

MADURA.

J. E. CHANDLER, *Missionary.*

MRS. CHANDLER.

MISS R. A. SMITH, *in charge, of the Girls' Boarding School.*

H. K. PALMER, M. D., *Physician.*

MRS. PALMER.

A. G. Rowland and K. Williams, Native Pastors.

Eight Catechists, two Bible Readers, two teachers in the Girls' Boarding School, eleven Schoolmasters and three Schoolmistresses.

Mr. Chandler reports as follows :—

In the reports of Missionary operations, progress is every where desired and expected. Hence the embarrassment felt by a Missionary in preparing a report of his station when no marked advance has been made.

In regard to numbers, both of adherents and communicants, this station has just about held its own. The apparent loss in the statistical tables, is accounted for by the fact, that one small Congregation was transferred to the Pasmalai station, at the commencement of the year. Sixteen have been received to the Church by profession ; but death and removals to other stations, have taken away the same number.

There are a few candidates for Church membership, who, will probably be received before many months.

My own personal labor has been less than is either usual or desirable. Absence from the station and a pressure of other duties after my return, prevented my visiting the more remote village Congregations the first four months of the year. This is the more to be regretted, on account of the unreliable character and want of Christian principle exhibited by some of the native agents. They need, too, much oversight in regard to Sabbath observance, family worship, general uprightness, integrity in business transactions, and many other things. However, the ability to stand alone, bearing responsibility and exhibiting before the heathen world strict honesty and trust-worthiness, can scarcely be expected in men not a generation removed from heathenism. Nine tenths of the nominally Christian people connected with this station, outside the city of Madura, are from the lowest castes. Very few of them own property of any kind, and it costs them a severe struggle to keep from their doors starvation and nakedness. Much advance in the contributions of such people, cannot be looked for.

Connected with the two Churches in the city, are some twelve or fifteen men in Government service as constables, writers, &c., some of whom contribute liberally and systematically.

The aggregate of the contributions for the year, is greater than I had ventured to hope. In this respect, there has been progress.

The number of agents has been reduced, but without any reduction, as I think, of real efficiency.

I have been able to engage in the Itinerary, but once during the year, and, then, for only ten days. Pastor Rowland was out the whole time, and did good service. Pastor Williams joined us for a day or two, and ten different Catechists took part in the work. Among the 3,448 persons addressed, a few showed a desire to know more of the way of salvation. But the stolid indifference and entire absence of all concern about the future life, exhibited by the heathen generally, is painful; and of those who come out from among the heathen and professedly join the people of God, few manifest great earnestness in the service of Christ. The Revd. John Milne of the Scotch Free Church, a man similar in spirit to McChesney and Horatius Bonar, writing from Calcutta some ten years since, exclaimed, "What is to be done for India? Mediocrity, dull routine, cold formality among Christians, and a powerless, apathetic Native Christianity, make me almost despair. Alas! *our* youngmen seem to be among the best, and yet how little can we expect from them in the way of evangelizing the land? I cannot help thinking that if there were one real revival, it might lift the standard up and give a new aim and impulse. Let us keep this in view, for unless the Lord plead His own cause, I cannot see what is to be the end. Poor India! What is to become of it? Here is no zeal, no enterprise, but everywhere death, lukewarmness and worldliness. Sometimes I fear that the curse of God lies on this poor land."

I have transcribed the above, as it so nearly expresses my own feelings at this time.

The Girls' Boarding School has prospered under the efficient superintendence of Miss Smith, who, until the commencement of her illness, spent considerable time each day in the work of teaching. The number in attendance is 10 more than last year. We have good reason for thankfulness that no death has occurred in the School, and but one case of serious illness. Two of the older pupils have been admitted to the Church. The number of scholars in the Day-

schools, was much diminished by the sudden withdrawal of the children from Catholic families, on account of the opposition of the Romish priest. But many have returned.

Madura city and Tálúk have been blest with more than usual healthiness the past year, and are now favored with a much more abundant fall of rain than is common.

The Church at the "West Gate" is prosperous. The members have very considerably increased the amount of their benevolent contributions. Some have adopted the plan of giving a tenth of their income.

The school under Pastor Rowland's care, is the most flourishing one in this Station district.

The Jail and Hospital, being on that side of the city, are often visited.

It is a fortunate circumstance, that a very suitable piece of land for a Church building has been obtained and at a moderate cost.

The Roman Catholics who reside in the immediate vicinity, I am thankful to say, belong to the Goa division of that sect; and their prejudice against Protestants, is not a tithe of what we find among those connected with the French Jesuits here at the "East Gate."

Several of the Goa Catholics, in a friendly way, sold their houses and land which adjoined our small premises; and, a good location having been thus secured, I trust it will not be long before a neat and commodious church building may be erected there.

But, more than all, we desire to see the Holy Spirit poured out, and this Native brother permitted to rejoice over many sheaves gathered into the garner of the Lord.

Dr. Palmer says:—

I arrived in the Mission the day that General Grant entered upon his duties as President, and I do not think that he takes more pleasure in his office than I do in mine. The highest ambition and highest hopes of my life, are more than realized. Could he say more than that?

I started to visit a patient 63 miles distant, the next day after my arrival. He died, and this would be considered

among Physicians a favorable omen, from its tendency to prevent beginning with too much self-esteem.

The Dresser, who had been in Mission employ from his boy-hood, went away about a month after my arrival, leaving as my only assistant, the compounder of medicines : I was therefore obliged to employ an interpreter for some months.

I have been absent a little, but with few exceptions have prescribed in the Dispensary from 7 to 9 o'clock A. M., on each week day, and from 10 to 11 on the Sabbath, since my arrival. The whole number of cases treated will not fall far short of nine hundred per month. Of these, by far the greatest number were very simple cases, such as Diarrhœa, various forms of fever, and the whole catalogue of skin diseases, comparatively few being worth recording. Of the 880 cases on my records, I will give as a sample, a few of the more important, in order to show that the practice of a Mission Physician is very satisfactory, so far as variety can make it so, and that one willing to work will have no lack of opportunities for the exercise of all his skill.

Dislocation, large abscess—perineal abscess, extirpation of eyeball—tumour on eyeball—carbuncle—incised wound of scalp and fracture. Necrosis of tibia, (three inches of the upper extremity of the shaft removed, recovery) arthritis (white swelling) removal of nearly three inches of the lower end of the thigh bone, no shortening, partial recovery. Malignant ulcer and fistulæ of stenô's duct, each one. Amputations 3. Venereal disease requiring surgical treatment 25. Deafness amenable to treatment 5. Tumors removed 7. Ligation of arteries 2. Stricture of urethra cured by catheter, 16. Ditto, requiring perineal section 1. Contused lacerated wounds of scalp (one complicated with fracture) 6. Other wounds by the goring of cattle, 3. Fistulæ in ano 3. Paralysis treated with electricity, with benefit, 3. By apparatus 1. Hydrocele 2.

Having no accomodations for in-patients, no attempt has been made to classify or count those that have lived in the Dispensary yard during treatment.

Religious instruction has been given, and every effort possible made, to interest the visitors in the Gospel of Him who heals both soul and body.

Except to the truly destitute, medicine has not been given gratuitously, all being required to pay the whole or a part of the cost of medicine.

I have required fees of patients in the city, and of the wealthy coming to my office for advice. My receipts so far are Rupees 183-14-5.

After much waiting and hoping, I was obliged to advise Mr. Hazen's return to America on account of the illness of his wife, not, however, without a strong hope of their return. The hand of disease was then laid upon our sea-born babe, and he was taken from us. The sight of Mr. Penfield's little boy was seriously threatened, but was mercifully spared.

Several of the members of the Girls' Boarding School have suffered from fever, but no death has occurred. Miss Smith was attacked with fever in October, and went down, as seemed to us, to the gates of death ; but she is with us *again*, I might say, so near did she seem to the borders of the " Better Land."

Mrs. Noyes, who has at times suffered severely for many years, continues about as she has been.

I have given as much attention to the Language as my Medical labours have allowed, and have relieved Mr. Chandler of the management of the Christian Anglo-Vernacular School mentioned in his last report. There are now 125 names on the roll, and an average attendance of 70. The amount received for tuition with the Government Grant, nearly covers the expenses and the rest is made up by subscriptions from the wealthier classes of natives. I had the great pleasure of gathering most of the scholars into a Sunday School in July last, which we christened the " Madura Hindu Sunday School." We have a good attendance at present, though there was some alarm felt for a while, lest we should make the pupils Christians in spite of themselves.

The Station Day School was divided when Mrs. Palmer was ready to work, and she has, for some months, had charge of the girls, giving them about the same instruction usually given to girls in similar schools.

She has a class of six East Indian girls, who come to the verandah on week days to sew, and on Sabbath afternoons to sing and recite hymns and Bible lessons. She also teaches the second class in the Hindu Sabbath School, composed of 15 as bright boys from ten to fourteen years of age as can be

found **any** where. We have great hopes for this Sabbath School, the members of which sometimes eagerly listen to the parables of Christ and his wonderful teaching. Nothing is wanted but the Holy Spirit, but that is all in all.

I have a medical class started with two students, with what prospect of advantage I cannot yet tell.

MÁNÁ MADURA.

W. B. CAPRON, *Missionary*.

MRS. CAPRON.

One catechist, two teachers of station school and two Schoolmasters.

Sivagunga, (in charge of Mr. Capron). Two Catechists.

The report of these stations is by Mr. Capron.

The two churches, under my care, stand precisely in regard to membership, as they stood in the previous report. One person has been received to the Máná Madura Church, and one has been cut off by discipline. In the Sivagunga Church also, there has been one addition and one death.

The Máná Madura statistics report five cases of ex-communication (chiefly those remaining suspended a year ago)—all, from one village, passed over to this station in 1865—all but one, members of the same family, (brothers and sisters), and all but one for the same sin, which was too glaring to be denied.

The losses to the congregations I was hoping to make up by the accession of three new families, containing twenty souls. But two of the families which have been with us nine months, now send word that they are thinking whether they were not better off in heathenism—that the villagers are hard upon them, and that fate has been against them. They called a soothsayer, and found that their sickness and trouble arose from their having gone over to Christianity, and since they concluded to turn back they have been more at peace and in better health. In another village they say that the headman continues to seize their fowls on occasion, and demands contributions to the village temple just as he did when they were heathen, and if it cannot be stopped, with all the rest they have to bear. What have they gained by coming

over to Christianity? In another village, the woman who was foremost in urging the people to join us has died, and the heathen say "That is what you get by offending the Swámi."

This is an indication of the character of two of the Congregations which I report. It seems hardly proper to call such people Christians, and I sometimes wish we had the habit of counting only Communicants and the baptized. But we report Congregations not more to inform our supporters at home how far heathenism has been abandoned, than for the encouragement of the people here, and in the hope that they will go on to prove themselves Christians in fact as well as in name. Even if they do not receive baptism, it is a gain to have their families brought up in some knowledge of Christianity and a disregard of heathen rites.

Neither do I despair of all the families which are wavering and have not been reported. They come over by the influence of relationship, and most likely the next wave will bring them back and others with them. a

With the exception of two months upon the Hills, I have spent about one-third of the year in touring, but have been able to be out only twelve days on the Itineracy. I procured a tent in June and began the work alone which I have hitherto engaged in, chiefly in company with others. But my force of Catechists is too small for effective labour. Our custom, as a mission, has been to give Catechists to the Congregations very freely, but as I have experimented on the plan of withholding Catechists from those Congregations which contributed nothing for their support, I have only three Catechists to eight villages. I feel the need of some change in our plans therefore, which shall give me more men as preachers to the heathen.

I have had no success in persuading the new Congregations to contribute any thing toward the building of a Prayer House, or the wages of a Catechist, and do not yet see the reasonableness of going forward to help them if they will do nothing to help themselves. It is the easiest thing in the world to pay out money in such cases, a hundred rupees a year, but the question is, to what good purpose? One of these congregations has been with us six years, and two others two years, and for none of these has expense been incurred, except for my visits and for frequent visits of the Station Catechist to hold meetings with them on the Sabbath. As such Congregations come with the

general expectation of bettering their condition, and with no comprehension of the fact that they are to enter upon a self-denying service, it is not uncommon to see them discouraged and wavering at the first experience of persecution or misfortune.

The large increase of contributions in the Máná Madura station has been counterbalanced by a falling off in the Sivagunga station, and the total for both is Rupees 1-10-10 less than the previous year. But this is an average of 10 annas, and 4 pice to each individual, and of Rupees 2-1-0 to each family; or better, it is an average of Rupees 3-2-0 to each contributing family, as one-fifth of the families contribute nothing. The falling off too, can be readily accounted for by the vicissitudes of cultivation; last year the tenths of a fair harvest sold at high prices, and this year of a poor harvest sold at low prices. I see no reason to suspect any desertion of the principle of giving a tenth, by those who have once made up their minds to the plan.

Our Station School is flourishing and rewards labor. One pupil has been received to the church, and another seems to be fitted for the same step. Two others who have recently left the school were to have been received in their village a few weeks since, but I was detained by the rain. One of those was a heathen when received to the school—a young woman nearly twenty years of age. It is a misfortune that we are not able to keep the school full of large scholars, who so much more speedily repay labor. But I suspect that our school has been a remarkable exception to Girls' schools in this country, and that if we would keep our number good, we must content ourselves with younger pupils, to remain twice or three times as long in the school—a gain to higher education but a loss in conversions. In addition to an hour-and-a-half of sewing, the girls are kept at manual labor as much as is necessary for hulling the rice which they eat, cooking, and keeping the school-house in order, there being no servant in the school. But when Mrs. Capron was congratulating herself on having done away the reproach of Boarding Schools—that the girls do not learn to work—she heard that the parents were dissatisfied in vacation, because their children's hands blistered at the unaccustomed labor of reaping. We have to educate the women not for the parlor only, but the kitchen and the field. But even thus, the school has turned out three or four specimens who will prove an honor to the sex. I was

delighted the other day while sitting in a village prayer house, to hear the sound of singing in a neighbouring house, and to know that it was the Women's Weekly Prayer Meeting, in concert with the prayer meeting at the station, but led by a former member of the school instead of the Catechist's wife who was too ignorant to perform the duty.

MANDAPASALAI.

H. S. TAYLOR, *Missionary.*

MRS. TAYLOR.

MISS SARAH POLLOCK.

MISS M. S. TAYLOR, *In charge of the Station School.*

CHRISTIAN, *Native Pastor.*

Twenty-one Catechists, 1 Bible Reader, one Teacher of Station School, 6 Schoolmasters and 5 Schoolmistresses.

Mr. Taylor reports as follows :—

The past year has witnessed more attention to the grace of giving than the previous, but still only a small part of those connected with us in this field, are properly engaged in this work. The system of giving a tenth was first fairly brought before this station at the meeting of the Mission here in January last. At the next meeting of the helpers, on the 1st of February, they pledged themselves to give a tenth from that time. One helper, however, had acted on the principle previously. These helpers for the past 10 months have been true to their word, except that they have reckoned as a part of that tenth, what they have given to the Widows-aid-Society. It was natural that the helpers should move first in this matter, and that more time should elapse before the people should be imbued with the doctrine.

In theory, the plan meets with ready acceptance from all, and when the spirit of self-denial and zeal shall correspond with the assent of the understanding, there will be a great increase in contributions.

In the report last year, I expressed the hope that more fruit in this respect might be received this year, and I am grateful to report an increase of nearly 200 per cent. But this is owing mainly to the smallness of the contributions that year. My conviction that it is essential to urge this

duty of giving on the attention of our people and insist on some degree at least of compliance, is only equalled by wonder that a duty so obvious has been so much overlooked.

I see not how it can be made plainer than it is in Gal. vi. 6, where it is said, "Let him that is taught in the word, communicate unto him that teacheth in all good things." I would here put in a word for those who think that the giving of tithes is a mere Jewish institution, and I am the more ready to do so, as, till of late, this was also my own thought. It existed before Judaism arose, and was the free, voluntary system of faith practised four hundred years before Moses, by Abraham, who according to the New Testament, is "the father of us all." The priest also who received tithes of Abraham was he, after whose order is Christ's priesthood; and it is declared by the oath of God in the 110th Psalm, and as is argued at length in the 5th, 6th, and 7th chapters of Hebrews. This free, ancient system was never set aside by Christ, or his Apostles, as mere Judaism was; and it naturally runs on into the Church of those who are by faith the children of Abraham, and into the priest-hood, that is, after the order of Melchisedec. It is now, as in Abraham's case, the law written on the mind and on the heart that prompts the gift, and not any carnal Jewish commandment. Again, let those, who have regarded the giving of tithes as merely a Jewish ordinance, observe what is said of Gospel times in Mal. 3d ch., and that the rule in Gal. vi. 6, looks clearly to some formal sharing in all goods by the taught with the Gospel teacher, and that the matter of tithes is more than hinted at, if not positively inculcated, in i. Cor. ix. 13, 14. Let those, in doubt, weigh well the meaning of these two verses *as divinely connected together*, before deciding that the New Testament is silent on the subject of tithes.

One object of my attention has been a class of helpers in Bible studies. Five of them, and one not a helper, have been at the station centre with their families more than half of the year. Their advantages here cannot equal those in a regular school, but they are not entirely separated during the time of study from the station, nor from their congregations, as they return to them on Saturdays, and come back here on Mondays. And what they do gain here, they gain in connection with their Missionary, and thus are better prepared to be helpers with him, as he is also with

them, than they could be, if trained to the same extent by another.

The taking them from their congregations for so much time has been a marked loss to the congregations, but a loss which, I hope, will be more than made up, when they return.

They have studied Hopkin's Christian Instructor, which has been translated into Tamil, but the Bible has occupied most of their attention, a large part of which we have read together. While they have thus been employed, their wives have been instructed in the Station Day School and by Miss Pollock. While labouring to preach the Gospel to the heathen, I confess that my mind has been mostly on the work of reconstruction in the station, satisfied that it is not wise to build up, with foreign money, Congregations and Churches of people that do not labor to help themselves.

Some years ago, nine Churches were organized in the station, and four Pastors were ordained. But plans for their self-support were at that time only in the back ground, the hope being entertained that what was then thus left, would in time assume its proper position. Without giving an opinion as to what might be under other circumstances, it may be said that that plan in this case has mostly failed. Two very worthy Pastors were early removed by death, and the pastoral relation of one has been dissolved. The Church of the remaining Pastor has this year adopted the system of tithes, and though it is small, I trust, it will be blessed.

With my present views, I would prefer to ordain Pastors only as their Congregations are ready to do their share for their support, and I would take it as an indication of God's providence that the time had not come, if the people were not ready thus to take upon them Christ's yoke. In this work of building and rebuilding, I again report some progress in ideas gained by the people, and some in actual results. I also express the hope that another year will show greater progress, and that the time is coming when the wonder of our people will be that they were so slow to learn what was for their good, even when plainly taught in the word of truth.

I am happy to report that the station school, in both the male and female departments, is prospering. Miss Taylor teaches and has the general oversight of instruction in both

departments, while Miss Polleck looks after the instruction of the helper's wives and seeks the spiritual welfare of the women of the station, visiting them in their villages as the Lord opens the way before her.

MÉLÚR.

Mr. PENFIELD, *Missionary, in charge.*

Six Catechists, two Schoolmasters and three Schoolmistresses.

The following report is by Mr. Penfield.

I have been much pleased on the whole, with the conduct of the helpers in the Mélúr field, though one of them seemed to be neglecting his work and was accordingly relieved of his responsibilities, another man being sent to occupy his place. It certainly speaks well both for them and for the people of the Congregations, that notwithstanding the absence of the Missionary most of the year, contributions for religious purposes have been greater than ever before.

The members of the Church, too few as yet to be formed into separate Churches, in the several villages where they live, are so scattered that they lose much of the benefit generally derived from Church-fellowship. Still, if we could say of all, as of some, that they are lights in the surrounding darkness, their very dispersion might result in the greater spread of knowledge in the district. Each monthly visit to the station testifies sadly to the loss which the cause of Christ suffers in the absence of a Missionary. The flourishing station Day school, for want of proper oversight, has been disbanded and no longer forms a nucleus around which to gather a Congregation on the Sabbath. The work of itineracy, contrary to the custom of years, remains undone. I was permitted to spend the greater part of a month lately with my family and station school in Mélúr, and for the time, the face of the station brightened up and looked more as has been its wont. But I am constrained to ask the Churches at home, why this waste? Why are there not sent out for the work reinforcements enough to fill each vacancy as it occurs?

PASUMALAI.

Mr. HERRICK, *Missionary, in charge.*

Miss C. HARTLEY.

Three Teachers in the Seminary, two Catechists and one Schoolmaster.

The report of this station is by Mr. Herrick :—

At the commencement of the present year, a small Congregation was transferred from Madura to this station. Its members are poor, and with few exceptions very ignorant.

They live but a mile and a half from Pasumalai, and a few usually attend meetings there on the Sabbath.

The Catechist in charge of that Congregation and the station Catechist, have spent a portion of their time in labors among the heathen of the surrounding villages.

The teachers of the Seminary also, and the older students, have engaged in the same kind of labors to some extent.

Itinerant labors of the two Catechists and the students of the first class, are referred to, in the report of Tirumangalam. The result of these labors plainly shows the desirableness of students combining work with study in some measure.

A Reading book of 160 pages, designed for Zenanas and advanced classes in Female Boarding Schools, published this year by the Christian Vernacular Education Society, was translated from English into Tamil by Mr. J. Colton, one of the teachers in the Seminary. Mr. A. Barnes, another teacher has taken much interest in the spiritual welfare of the more intelligent natives in the vicinity, especially in Madura, and has procured and distributed among them, seven or eight hundred tracts, published by the Madras Religious Tract and Book Society, expressly for this class of persons.

Nine young men in the "full course" of study, and three in the "partial course" graduated at the close of the first term. Nine of these are now in the service of the Mission, and the rest studying in the Training Institution of the C. V. E. Society in Dindigul.

As the Mission had in contemplation the making of some changes in the Seminary with a design to make it more

strictly a Theological Institution, a new class was not received after the graduation of the twelve persons mentioned above. Indeed, no class has entered the Seminary for three years.

The number at present, exclusive of two lads supported without expense to the Mission, is 37, two of whom were detained at home the last term by illness.

The subject of change has been referred to a Committee who now have it under consideration. The work of teaching has been done by the native teachers, as last year, other duties having kept me from regular labors of this kind. There has been no particular change in the course of study, and I think fair progress has been made.

The religious services in the Seminary are as follows—morning and evening prayers each day of the week, Prayer and Conference meetings attended by all the members of the Seminary for one hour, Friday noon, and a similar meeting on Wednesday for the teachers and Catechists only. Every Sabbath morning there is preaching in the Church, and in the afternoon a Sabbath School, attended by all who attend the morning service. The monthly concert is observed the first Sabbath of each month, the exercises of the Sabbath School on those days being shorter than usual. Six students have been received to the Church this year, and several others have manifested unusual interest in their spiritual welfare.

Two hundred and twenty of the persons connected with the Seminary a longer or shorter time since its commencement, have been employed in Mission service, and of the native agents at present employed, 127 have spent a year or more in the Seminary—a large number of whom are regular graduates.

The day school is still prosperous, and supported as heretofore by the natives themselves.

The contributions this year have been greater than in any previous one.

Miss Hartley has lived at Pasumalai since the first of June, and was for four months engaged exclusively in the study of Tamil. At the beginning of October, she collected into a school a few heathen girls belonging to families of the higher castes in Madura, and has since been employed mostly in their

instruction. The step was regarded at first as experimental, but at the end of three months there seems a fair prospect of success.

The smallest number in attendance at any time, has been 8, and the largest 29. The average for December was 25.

PULNEY.

Mr. WASHBURN, *Missionary, in charge.*

Eleven Catechists, five Schoolmasters and four Schoolmistresses.

The Report of this Station is by Mr. Washburn :—

The Pulney station has this year been in the care of three Missionaries, two of whom with their families, are now in America. Mr. White gave over charge of the station in March to Mr. Hazen, who on account of the severe illness of his wife, was compelled to leave the Mission in July.

The Missionary at present in charge visited the station in October, and since that time has attempted to oversee the work there, though, from his distance, and the unusually heavy rains of the rainy season, he has not been able to give the district the attention which it requires.

If the business of the Missionary is to stimulate, by example and contact, the native laborers, it is easy to see that a Missionary, 50 miles distant from his field of labor and his helpers, can accomplish little in either of these ways for those he has in charge. The bringing forward of an infant Church among the ignorant, poor, feeble, and very humble portion of the community in a heathen land, can no more be accomplished by occasional visits, than parental duties to a young family can be accomplished by the periodical visits and instruction of the parents.

The report of the station presents items for encouragement.

The Missionary who has laboured in this field for nearly 12 years, received 8 persons to the communion on the last Sabbath of his stay with his people—a part of the fruit he has been permitted to reap there. Over 1600 Bible portions, tracts and school books have been disposed of this year—

the larger portion by sale. The contributions to religious and charitable purposes amount to Rupees 44.

The station school has a large list of attendance, and the teacher has an excellent opportunity for doing good. The Church at Pulney ought to be looking forward to the settlement of a Pastor.

Owing to the absence of a Missionary, the greater part of the year, no strictly itinerant labour has been carried on till the last month of the year. The Catechists have preached to the heathen within reach of their places of abode, meeting with some encouraging results.

Altogether, the field offers the most encouraging prospect to a faithful Missionary. The people are open to hear, ready to buy books, and speak kindly of the efforts made for their welfare. There is a body of helpers gathered, who, under the eye of a judicious and laborious Missionary, ready to encourage, instruct and admonish them, and, above all to be their leader in every good word and work, could do a great amount of valuable labor.

There are Congregations gathered in eleven villages from the poorer classes, embracing more than 400 people.

Some of them, we believe, have not only left heathenism, but have found Christ. But heathenism is about them, heathen habits cling to them; and the infirmities of the flesh are no less numerous in them, than in their more civilized brethren. Gross ignorance abounds. Scarcely a grown man or woman, in all these Congregations except the Catechists and Schoolmasters, and their wives, can read, and there is little disposition to learn, except under a strong stimulus.

No one who has observed the condition of things in an unoccupied station, can doubt for a moment, the disastrous consequences to all concerned, of being thus left.

TIRUMANGALAM.

J. HERRICK, *Missionary, residing at Pasumalai, and in charge of the Seminary.*

MRS. HERRICK.

G. VETHANAWAGUM, *Native Pastor, 16 Catechists, 6 Schoolmasters, and two Schoolmistresses.*

Mr. Herrick gives the following report of the Station : —

Usilampatti, which for several years has been reported as a separate station, has this year been rejoined to Tirumangalam. This station district coincides substantially with the Tirumangalam Taluk which has an area of 618 sq. miles, 894 villages and hamlets, and, according to published statistics, a population of 214,840. Christians are found in forty different villages, who are gathered into twenty two Congregations, watched over and taught by a native Pastor and 16 Catechists. There are 9 schools, one of which is at present, without a teacher, containing an average of 17 scholars each. In addition to these, there are in villages, when there are no schools, 14 Christian young men learning to read, and 24 Christian children taught by Catechists, the same lessons usually taught in the schools.

I am still called to take charge of the Seminary at Pasumalai and to make that, instead of my own station, my place of residence. This is the third year that Tirumangalam has been without a resident Missionary. It need scarcely be mentioned that the station suffers under this arrangement, for all, having much knowledge of Missionary operations in this country, know that it cannot be otherwise. The Missionary needs to live among the native agents whom he is expected to superintend, that they may be stimulated and encouraged by frequent personal intercourse and by associating with him in labor. The native Christians generally need the influence of his frequent visits. And a Mission family, living at a station, in many ways exerts a beneficial influence, not only upon Christians, but upon the heathen also in the immediate vicinity. How can it be expected that the multitudes of heathen within the limits of such a station are going to learn the way of salvation, while the Missionary is called to live elsewhere, with his attention occupied much of the time with other duties, and while all the native agents employed are so occupied as to

admit of their making preaching to the heathen an object of only secondary consideration ?

If Christians in our native land^s could understand how much is lost by interruptions to the work occasioned by vacancies of this kind, they would be more earnest in their endeavors to keep such a force in the field, that when one is obliged to retire for a time from active service, there would be another to take his place.

The number of nominal Christians reported this year in connection with Tirumungalam, is less by about 60, than the number reported as connected with Tirumangalam and Usilampatti last year. One cause of the decrease is the long absence of a Mission family. Another is the fact that the native assistants have been earnestly cautioned against the reception of persons who apply from unworthy motives and the enumeration of unworthy persons previously received.

The average attendance on the Sabbath has been a little higher this year than last. Eight persons have been received to the two Churches on profession, and the number in good standing is larger by six than at the commencement of the year. A man excommunicated 10 or 12 years ago, has been readmitted to the Church.

Five men and one woman received to the Church this year are from the kallar (thief) caste, who are very numerous in this district, and are the first persons ever admitted to the Church from that caste at this station. They live in a village four miles from Tirumungalam, where a few people embraced Christianity about fifteen years ago. Until recently, the females have been backward about attending meetings and learning Scripture lessons. But of late there has been a great change, and several now attend regularly. The wife of one of the Church members came to meeting at Tirumangalam the last time the Lord's Supper was administered there, bringing her babe to be baptized. One of the men received to the Church, told me that many years ago, he went with others and stole a pair of oxen that had been stationed for the use of a member of the Mission. I trust he will "Steal no more."

There has been a marked increase in contributions at this station the present year. The sum reported last year from the Tirumungalam and Usilampatti stations, was Rs. 169-5-7.

This year it is a fraction over 300 Rupees. I regard this increase of disposition on the part of the people to help themselves—to give their money for the support of their spiritual teachers and the teachers of their children—as highly favourable. The people of Mallánkinaru, in March raised their contributions for the support of their pastor, from three Rupees to eight Rupees a month, and relieved the Mission entirely from the support of their school teacher. From that time they have, without exception, paid the 8 Rupees toward their Pastor's salary, a month in advance. Every Congregation, having the services of a Catechist, is accustomed to give a small sum each month toward his support, and most of the schools are beginning to contribute to the support of their teachers. The sums given by each are yet small, but they will increase. It has been my aim to induce the people to contribute to the support of their own Catechists and teachers, rather than to a common fund, believing that this course will tend most to make them feel a responsibility in the matter.

It is as important for people without a Pastor to contribute to the support of their Catechist, as for those having a Pastor, to contribute to his support. A difference allowed in this respect, will operate against the calling of Pastors. Many will prefer a Catechist if they can have his services more cheaply.

A few have adopted the practice of giving a tenth of their income, but most have not yet come to this. The native Pastor adopted this plan sometime ago, and all the Catechists promise to do this from the beginning of next year. I believe the true rule for Christians everywhere, is to give *according to their ability*, a rule, which, if strictly followed, would often bring much more than a tenth of a man's income into the treasury of the Lord. But as men usually place a low estimate upon their ability in this matter, perhaps the rule to give a definite part of what is received is best, and it is plain, I think, that this should not generally be less than a tenth.

I have lately heard with much interest that one of the most prominent men in the Church at Mallánkinaru—the very best there for such a work—wishes to become an Evangelist, expecting to continue his present business, that of a trader, but to spend a part of his time in

making known the Gospel, "at his own charges." The Pastor is much in favour of the plan.

Much to my regret, I have been able to visit the Christian Congregations of this station but three times during the year. Every visit gave proof that frequent visits are desirable.

In July, I spent 13 days with native Assistants in itinerant labors, using for the first time, tents recently procured for my use in the prosecution of such labors. I had 8 or 9 Catechists with me the whole time, and for a week the ten boys of the first class in the Seminary at Pasumalai. The tents were pitched in four different places, each place being near enough to the preceding to admit of our visiting all the intervening villages. We visited 145 different villages and hamlets, and a part, or all of us, were present at three weekly fairs. We went out, two or three in a company, and, as a general thing, each audience listened to remarks from all. The people were waiting for rain to enable them to sow their fields, and being much at leisure, assembled in comparatively large numbers, and with few exceptions gave us respectful attention.

Most of the people we met, being of the "thief caste," have had few advantages, and probably little wish, for education. But many desire a better lot for their children, and made earnest requests for Schools.

The most intelligent of the Catechists with me, believes that in some of the villages visited, Christian teachers would be readily supported by the people themselves, if they could be furnished.

All those who accompanied me became much interested in the work, and, I have no doubt, were benefited by it, as I certainly was. Such work is greatly needed in different parts of this field, and it is my sincere desire that before long I may be in circumstances to devote more time to it.

With a single exception, I have held a meeting with the native assistants of the station each month during the year.

Two entire days and an evening, have usually been devoted to each meeting. One exercise has been a written sermon or address by one of the helpers, on some practical subject assigned the previous month. I think it has had a very good influence. I am sure that a sermon not long ago from

the words "Search the Scriptures," was followed by a more general and regular reading of the Bible.

At the next meeting, all are to give in writing a brief exposition of the text, (Gal. vi. 6.) "Let him that is taught in the word communicate unto him that teacheth in all good things."

TIRUPUVANUM.

T. B. PENFIELD, *Missionary*.

MRS. PENFIELD.

Five Catechists and four Schoolmasters.

MR. PENFIELD, writes as follows :—

As will appear from the accompanying statistics, the Church at Tirupuvanum has, within the past year, received an accession of a few members, all but one of whom brought letters of recommendation from other Churches in the Mission. The case of the one added by profession, is of special interest to me, as being the first I have been permitted to welcome to the fellowship of the visible Church in India. In his case, we are called upon to make grateful mention of the faithfulness of a covenant-keeping God. The son of a Christian and former helper in the Mission, he had, since his father's death, mingled much with the heathen and seemed indifferent to religion. A few months since, by the exhortations of the Missionary in whose district he was living, he was led anew to search the Scriptures, whose Tamil name, "Vétham," he bears, and found his situation there described, as he says, by the house built without foundation. By his earnest request, he was received into our Station school, and soon after, as we hope, met with a change of heart.

The number of scholars in the village and day schools, has more than doubled the past year. But, in one of the four schools the number fell off again, as we began to require school-fees. The sum required of most in that school, was but half an anna per month. In another school, however, in which English is taught, where we require 4 annas per month, not only has the number been kept good, but the

required fee has been cheerfully and regularly paid, and all the books used in the school have been purchased by the parents.

More can scarcely be said of one of the congregations reported, than that it exists.

For some weeks, but one woman had been regular in her attendance on the Sabbath, and at last she has told the Catechist she need not come any more, as it was displeasing to her priest. From this, it would appear, that she has been endeavouring to be both a Romanist and a Protestant. The Congregation is retained on the list in the hope, that those members who have gone to Ceylon in search of employment will soon return and resume their relation with us.

The special mercy of the year, has been the receiving of two new Congregations from the heathen, numbering in the aggregate 79. All who first gave their names, as desiring to listen to the Gospel, have not remained. Some, wearied out by the petty annoyances and persecutions of their heathen neighbours, and, as it is said, accepting the bribes of the village officers, have turned back to their wallowing in the mire.

One, who at first promised well, soon found the Gospel requirements too strict for him. His wife bore him no children, and so, according to heathen custom, he must needs take another. Our remonstrances and entreaties were of no avail, and he too has gone back. It is a matter of sincere gratitude, that the great body of the people stand firm in their renunciation of idolatry, having given up to us the implements of their former worship. But, as yet, they understand very imperfectly the necessity of atonement and regeneration. I have sent a Catechist to be with them from day to day, and pray that he may be successful in winning some, yea, many of them to Christ.

MADURA NATIVE EVANGELICAL SOCIETY.

REPORT OF MR. A. BARNES, *Secretary*.

" This Society has just closed its 16th year. The entire receipts for the year have been Rupees 954-12-1, the amount of grants made to the five Churches aided by the Society, Rupees 958, and the amount raised on the part of those Churches for their Pastors' maintenance, Rupees 167-0-9. One token of encouragement, respecting the Churches, is that they seem gradually taking hold of, and becoming reconciled to the idea of self-support, and, that considering their present ability, they have given liberally during the year. It is hoped, that prudently managed, this Society may prove a still greater help to the servants of God, who, with patience and perseverance, have been toiling so many years for the evangelization of this district."

DONATIONS

RECEIVED BY REV. W. B. CAPRON.

*For the Madura Girls' Boarding School, the Mana Madura Station
School for Girls, and Station work.*

	RS.	A.	P.
Miss L. J. Brown, Baston, Mass, U.S.A. - - - -	42	7	0
Miss Julia B. Burbauh, Hartford Con., U.S.A. - - - -	36	6	4
Charles A. Jewell, Esq., Hartford, Con., U.S.A. - - - -	7	1	4
Fred. B. Perkins, Esq., Hartford, Con., U.S.A. - - - -	6	14	4
Ladies' Missionary Circle, Baston, Mass, U.S.A. - - - -	85	14	5
Winthrop Church Infant S. School, Charlestown Mass, U. S. A., through Miss E. Doane - - - -	11	0	0
Center Church Infant S. School, through Mrs. R. Brown, Hart- ford, Con., U.S.A. - - - -	28	5	6
Missionary Circle, Newburyport, Mass, U.S.A., through Mrs. A. S. Jones - - - -	4	7	0
Missionary Circle, Uxbridge, Mass, U.S.A., through Miss C. A. Capron - - - -	41	3	0
Collections for expenses on bell (received in 1868), through Rev. H. B. Hooker, D.D. - - - -	70	7	8
Total...	334	2	7

RECEIVED BY REV. E. CHESTER.

For the Dindigul Dispensary.

	RS.	A.	P.
Madr as Government, 10 monthly grants* - - - -	500	0	0
Resid ents of Dindigul (principally natives,) 7 monthly subscrip- tions - - - -	245	0	0
V. H. Levinge, Esq., M.C.S. - - - -	20	0	0
E. C. G. Thomas, Esq., M.C.S. - - - -	60	0	0
J. R. Arbuthnott, Esq., M.C.S. - - - -	30	0	0
J. D. Goldingham, Esq., M.C.S. - - - -	30	0	0
J. R. Daniel, Esq., M.C.S. - - - -	20	0	0
H. W. Bliss, Esq., M.C.S. - - - -	77	0	0
F. H. Wilkinson, Esq., M.C.S. - - - -	40	0	0
Lieut.-Col. J. Touch - - - -	20	0	0
Capt. H. L. Prendergast - - - -	20	0	0
Surgeon Major F. Fletcher - - - -	20	0	0
Capt. T. K. Guthrie - - - -	20	0	0
Capt. A. G. Hutchins, 39th Regt. N. I. - - - -	15	0	0
Capt. E. A. Campbell (a gift of Medicine) - - - -	13	8	0
Capt. White, 14th Regt. N. I. - - - -	10	0	0
P. O. Ratigan, Esq., (a gift of a second hand saddle) - - - -	25	0	0
Mrs. S. Marden (a gift to Mrs. Chester) - - - -	32	0	0
Mr. J. W. Jackson - - - -	18	0	0
Mr. T. Scott - - - -	20	0	0
Mr. J. French - - - -	5	0	0

* Used to liquidate indebtedness of Dispensary for 1869.

	RS.	A.	P.
Ramaswami Aiyar, Sheristadar - - - - -	50	0	0
Ramarajaloo Naidu - - - - -	8	0	0
Do. Two bandy loads of bamboos for Hospital.			
R. P. Vethakannu Pillai, Dresser - - - - -	12	0	0
John Devasagayam Pillai, Revenue Inspector - - - - -	10	0	0
Jaganathan Pillay, (a thank offering) - - - - -	10	0	0
Madras Equitable Assurance Society (a fee) - - - - -	10	0	0
Dispensary Charity box - - - - -	33	8	2
Total..	1,374	0	2

For the Dindigul English School.

	RS.	A.	P.
E. C. G. Thomas, Esq., M.C.S. - - - - -	30	0	0
J. R. Arbuthnott, Esq., M.C.S. - - - - -	20	0	0
J. D. Goldingham, Esq., M.C.S. - - - - -	20	0	0
H. W. Bliss, Esq., M.C.S. - - - - -	33	0	0
F. H. Wilkinson, Esq., M.C.S. - - - - -	20	0	0
Capt. H. L. Prendergast, R. E. - - - - -	10	0	0
Messrs. Franck and Co., - - - - -	15	0	0
Rev. E. Webb, (sent from America) - - - - -	30	0	10
Mrs. A. F. Sealy, (a gift to Mrs. Chester) - - - - -	28	0	0
Ramaswami Aiyar, Sheristadar - - - - -	20	0	0
Total...	226	0	10

For the Dindigul Hindu Girls' Mission School.

	RS.	A.	P.
E. C. G. Thomas, Esq., M.C.S. - - - - -	10	0	0
F. H. Wilkinson, Esq., M.C.S. - - - - -	10	0	0
Messrs. Franck and Co. - - - - -	7	5	0
Mrs. T. Marden - - - - -	12	0	0
Total...	39	5	0

For a Building for Dindigul Women's Hospital.

	RS.	A.	P.
Previously acknowledged - - - - -	239	0	0
Balance of subscriptions received by Ramasawmi Aiyar, Tasildar - - - - -	9	0	0
Willheim Sahib (a thank offering) - - - - -	100	0	0
Krishnan Rettai (a thank offering) - - - - -	50	0	0
Total...	159	0	0

RECEIVED BY REV. J. T. NOYES.

	RS.	A.	P.
Subscriptions at Kodikanal for Dispensary, &c. - - - - -	34	0	0
Rev. P. S. Royston - - - - -	10	0	0
Rev. E. Webb - - - - -	30	0	10
Total...	74	0	10

RECEIVED THROUGH REV. A. G. ROWLAND, NATIVE PASTOR.
For the West Gate Church Building.

	RS.	A.	P.
J. R. Arbuthnott, Esq., M.C.S.	10	0	0
F. Fletcher, Esq., M.D.	25	0	0
H. K. Palmer, Esq., M.D.	15	0	0
Mrs. Palmer	10	0	0
Master J. Mac. Palmer	5	0	0
J. Cox, Esq.	20	0	0
T. M. Scott, Esq.	100	0	0
S. A. Campbell, Esq.	10	0	0
H. Clagstoun, Esq.	5	0	0
Capt. Prendergast	5	0	0
Messrs. C. Voight and Co.	5	0	0
Rev. G. P. Washburn	5	0	0
Mrs. Capron	5	0	0
Mrs. Noyes	5	0	0
Miss Hartley	5	0	0
Miss Pollock	5	0	0
Mrs. M. G. Moss	15	0	0
Mrs. A. E. Parrott	5	0	0

RECEIVED THROUGH REV. J. E. CHAMPLER.
For the Madura Girls' Boarding School.

	RS.	A.	P.
F. Fletcher, Esq., M.D.	90	0	0

For the Christian Anglo-Vernacular School.

	RS.	A.	P.
The Right Rev. Frederick Gell, D.D.	50	0	0
J. R. Arbuthnott, Esq., M.C.S.	15	0	0
Capt. Prendergast, R. E.	10	0	0
Rev. W. Hickey	10	0	0
Manikam Pillay	10	0	0
Appavu Pillay	10	0	0
J. Somasundra Mudelliar	7	0	0
Lieut. J. E. Porteus	5	0	0
J. M. Hawksworth, Esq.	5	0	0
J. French, Esq.	5	0	0
Muttusamy Chettiar, Principal Sudder Amecn	5	0	0
Devasigamony Pillay, Deputy Collector	5	0	0
Ramasawmy Iyer	3	0	0

Total...140 0 0

No. I.
Evangelical and Pastoral Statistics.
CONGREGATIONS.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.				No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations.	No. of Women in do.	No. of Christians in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attendance.	No. of Men able to read.	No. of Women do.	No. of Children do.	AMOUNT RAISED BY CHURCHES AND CONGREGATIONS.								
		Number of Native Pastors.	Number of Catechists.	Number of Readers.	Total of Native Agency.															For local purposes.				For other purposes.				TOTAL.
																				RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.	
Battalagundu	1857	...	8	...	8	14	7	113	128	179	420	+ 15	8	6	9	224	53	29	29	182	3	7	20	1	202	4	3	
Dindigul	1835	...	12	5	17	32	15	218	150	251	619	38	20	8	9	582	132	45	81	215	1	3	224	7	4	439	8	7
Kambam	1862	...	2	3	26	24	18	335	351	543	1,229	94	22	15	6	695	101	30	86	380	11	6	193	1	10	573	13	4
Madura	1831	2	8	2	12	18	15	229	179	253	661	15	17	9	13	118	62	90	203	10	4	233	9	6	437	3	16	
Mana Madura	1864	...	1	...	1	1	5	27	24	42	93	-	2	3	1	75	12	7	10	28	1	2	45	1	4	73	2	6
Mandapasalai	1850	...	21	1	23	61	21	582	516	647	1,745	+ 139	67	25	30	987	154	38	75	269	15	5	166	10	3	436	9	8
Melur	1857	...	6	...	6	10	8	40	47	82	169	7	2	1	1	90	18	7	14	27	14	9	41	5	1	69	3	10
Pasumalai	1845	...	2	...	2	2	2	18	11	26	55	+ 10	2	1	0	112	15	7	14	64	15	0	64	5	1	129	4	1
Perinkulam	1848	...	6	1	7	12	8	105	115	213	433	+ 26	6	2	3	266	30	10	38	72	12	4	51	2	11	123	15	3
Pulney	1862	...	11	...	11	17	10	113	113	202	428	+ 4	13	4	2	286	22	13	48	24	12	0	19	9	0	44	5	0
Sivaganga	1839	...	2	...	2	7	3	19	21	41	81	-	5	2	2	30	10	7	7	7	10	1	32	5	10	39	15	11
Tirunangalam	1838	...	1	...	17	40	22	283	235	381	899	- 63	37	20	10	573	135	37	87	247	4	3	53	5	3	300	9	6
Tirupuvanam	1839	...	5	...	6	6	5	58	57	53	168	+ 100	9	1	0	87	12	11	3	17	14	1	38	1	9	55	15	10
Total...	...	6	119	12	137	247	149	2,140	1,917	2,913	7,000	+ 335	207	97	82	4,605	814	303	532	1,742	13	9	1,183	2	3	2,926	0	0

No. II.
Trangelical and Pastoral Statistics.
CHURCHES.

NAME OF STATION.	1893																				
	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanists.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Ex-communicated.	Struck from Church Records.	Deaths.	Now in good standing.	Gain or Loss.	Remain suspended from Church privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Congregation, not Communicants.	
Battalagundu	1	5	4	...	1	1	...	...	2	...	1	...	...	3	113	+	2	...	88	5	164
Dindigul	2	5	1	...	4	4	3	...	2	...	...	...	...	3	146	+	7	1	218	16	92
Kambani	6	12	...	9	3	10	1	6	4	...	1	...	...	1	234	+	22	10	272	23	286
Madura	3	16	8	2	6	8	8	1	21	...	2	...	6	4	181	...	...	265	14	124	
Mana Madura	1	1	1	...	...	...	...	...	...	...	1	5	...	...	19	...	...	1	7	1	21
Mandapasalai	9	13	2	...	11	1	...	...	...	...	5	2	...	4	282	+	3	6	559	26	182
Mélur	1	1	...	...	1	...	...	...	2	...	...	...	...	...	25	+	1	...	26	2	31
Pasumalai	1	6	3	...	1	4	...	...	9	...	...	...	...	...	56	+	1	...	189	2	28
Periakulam	2	3	...	...	3	2	...	...	4	...	...	...	...	...	73	+	1	1	44	...	74
Pulney	1	7	2	...	2	1	...	...	...	...	...	2	1	...	70	+	5	1	41	6	53
Sivaganga	1	1	1	...	...	...	...	...	...	...	...	...	...	1	12	...	...	1	82	...	15
Tirumangalam	2	8	...	...	8	2	2	...	1	...	...	4	...	1	152	+	6	...	191	18	213
Tirupuvanam	1	1	1	...	...	4	...	...	...	...	...	...	1	...	9	+	4	...	11	2	15
	31	79	23	11	39	37	14	7	43	...	10	13	8	17	1,372	50	21	1,993	115	1295	...

Evangelical and Pastoral Statistics.

NAME OF STA- TION.	ITINERACY.					BOOK DISTRIBUTION.					VILLAGE CHURCHES AND PASTORS.					AMOUNT RAISED FOR CHURCH EXPENSES AND OTHER PUR- POSES.							
	Number of Encampments.	Number of Missionaries.	Number of Helpers.	Days of Encampments.	Number of villages visited.	Number of Hearers.	Bibles sold and distributed gratuitously.	Testaments do.	Scripture Portions do.	Tracts do.	C. V. E. S. School books and other books.	Received for books sold. RS. A. P.	NAMES OF VILLAGE CHURCHES.	When organized.	PASTORS' NAMES.	Number of Congregation.	Number of Communicants	Added this Year.	Children baptized this year.	Deaths this year.	Subjected to Church dis- cipline.	Amount raised for Church	
Battalagundu.....	12 18	1 9	30	397	65	303	9,931	3	13	114	765	886	49 1 0	Kodikānal	1857	A. Sararimuttu	91	31	6	8	1	1	107 9 0
Dindigul	4 12	1 6	32	300	50	478	15,020	41	45	296	4,323	313	20 3 5	Bodinayakaḍu	1856	E. Seymore	131	23	1	2	1	1	19 5 4
Kambam	3 9	1 19	26	175	45	203	14,847	20	42	574	1,915	2,101	78 13 5	Kombai	1856		178	32	5	1	1	1	66 8 2
Madura	1 3	1 10	7	53	10	54	3,448	2	14	224	3,020	...	8 1 0	Kambam	1856		373	73	3	1	1	1	144 6 5
Mana Madura	3 4	1 4	12	39	13	43	1,262	5	17	120	4,102	...	41 8 11	Kamayampatti	1856		150	48	...	6	...	...	23 12 5
Mandapasaalai .....	...	...	...	...	...	...	...	8	20	50	1,000	250	20 8 1	Kovilpūram	1856		306	27	6	5	...	...	52 0 0
Melur .....	...	...	...	...	...	...	...	8	38	62	623	612	9	Madura West	1858	A. G. Rowland.	133	42	12	8	2	...	138 0 0
Pasumalai	1 3	2	...	18	10	63	850	...	1	79	131	33	211	Kilamatūr	1858	K. Williams	123	33	4	...	1	1	37 4 0
Periakulam .....	...	...	...	...	...	...	...	...	...	...	...	461	20 14 4	E Karasalkulam	1855	Christian	138	31	1	3	1	1	17 9 6
Pulney .....	...	...	...	...	...	...	...	...	...	174	1,058	...	0 0 0	Levalputti	1855		113	30	1	1	1	2	25 1 8
Sivaganga	1 5	1 8	12	94	11	145	10,268	1	6	67	2,041	203	18 13 8	Vēlanūruni	1855		93	16	3	3	...	...	12 4 0
Tirumangalam .....	...	...	...	...	...	...	...	...	...	...	...	512	22 0 2	Paralachi	1855		95	24	1	5	1	1	16 4 4
Tirupuvanam	1 1	2 6	7	27	4	30	872	2	18	131	2,630	...	...	Kanjamputti	1858		66	22	1	1	...	...	23 4 0
														Purasalūr	1858		192	18	...	...	...	...	5 12 0
														Sauripatti	1859		31	20	...	1	...	...	13 13 0
														Andipatti	1859		80	13	...	...	...	...	9 8 0
														Kottamedu	1856		327	49	5	...	...	...	62 7 9
														Mallankinaru	1855	G. Vethanayagum	106	24	0	...	...	6	22 15 1
	26 55	8 64	126	1,103	208	1,319	70,498	82	194	1,857	23,696	4,821	289 8 4				257	69	5	7	...	4	143 0 0
																	2,893	625	54	52	7	24	940 12 8

No. IV.
Educational Statistics.

NAME OF STATION.	SEMINARY AND BOARDING SCHOOLS.														VILLAGE AND DAY SCHOOLS.															
	Seminary = S Girls' Boarding School = G.B.S. Station School = S. S.	Number of School.	Number of Masters.	Number of Mistresses.	Students in Full Seminary course.	Do. in partial Seminary course.	Catechists in Seminary	Catechists in Class.	Catechists recd. in 1869.	Do. left in 1868.	Pupils received in 1869.	Do. left in 1869.	Do. died in 1868.	Male Pupils under instruction.	Female Pupils do.	Number of Pupils from the beginning.	Number of Students of Seminary in Mission service from beginning.	Do. now employed in the Mission.	No. of Schools.	Masters.	Mistresses.	Protestant Boys.	Protestant Girls.	Total.	Romanist & Heathen Boys.	Romanist & Heathen Girls.	Total.	Total of Scholars.	Fees from all the Schools.	
Battalagundu	S. S.	1	2	34	6	62	6	4	2	22	9	31	65	1	66	97	107 15 1
Dindigul	S. S.	1	1	4	3	..	11	2	18	17	20	6	75	41	116	402	75	477	593	368 510
Kambam	53	300	21	13	8	101	16	117	231	4	235	352	27 5 6
Madura	G.B.S.	1	1	1	19	10	39	13	11	3	60	51	111	147	16	163	274	28 8 0
Mana Madura	S. S.	1	1	1	13	6	..	5	19	39	2	2	0	4	0	4	30	0	30	34	24 13 2
Mandapasalai	S. S.	1	1	1	25	10	..	16	15	11	6	5	62	21	83	57	4	61	144	2 12 0
Melur	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	2	3	14	5	19	21	1	22	41	0 0 0
Pasumalai	S.	1	3	..	38	..	..	..	..	..	..	12	..	38	..	398	220	127	1	1	0	10	8	18	1	0	1	19	128 8 0
Periakulam	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	1	3	52	8	60	24	0	24	84	0 0 0
Pulney	S. S.	1	1	11	10	23	8	4	4	12	13	25	60	3	63	88	0 0 0
Sivaganga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0 0 0
Tirumangalam	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	6	2	55	36	91	61	0	61	152	13 4 6
Tirupuvanam	S. S.	1	1	..	..	..	..	..	..	..	9	..	..	9	..	9	..	..	4	4	0	2	10	12	80	2	82	94	24 15 0
		9	11	3	38	70	41	..	124	105	840	220	127	102	74	36	469	218	687	1,179	100	1,285	1,972	726 7 1	

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